

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAME."

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WILLIAM A. DREW.—Editor.

To the Editor of the Christian Intelligencer.

SIR,—In your paper of January 28 under the title of FEAR OF HELL THE FOUNDATION OF MODERN REFORMATIONS, you give a solemn challenge to any responsible one who shall prove that true Religion was ever induced by the fear of hell; or, that any of the old or new testament saints ever embraced religion as a thing necessary to save them from Hell. Now, Sir, while I admire your zeal against so much stress as is laid upon a work of experience wrought at any one time; and against supposing the Almighty so unequal in his ways as he must be if he annex unlimited punishment to limited offences; yet I feel the spirit of the true David to accept of your challenge, if you do not think me too diminutive to engage the mighty giant which defies all the Christian armies. Let the following proposition, then, be the smooth stone which shall penetrate his brazen skull.

All who are saved from endless hell: this salvation all believe and seek after, who have true faith; and they seek it among other reasons for this very one, viz. that they may be saved from endless hell.

Now if I am able to shew that this proposition is correct, I shall be entitled to your public recantation, according to your promise; and both armies with all their spoils will belong to me, as one who has accepted the challenge and won the field. This I propose to do in the name of that God who has delivered me from the paw of Calvinism and Universalism.

The first part of this proposition, to wit, All who are saved from endless hell, I consider the most vulnerable; if this be proved, the other will be likely to follow of course; for the defence of this, then let me bring all the artillery of truth to bear. But strength does not consist in a multitude, but in skill and might. As therefore, the whole battle which I am to win, must turn on this question—Are men saved from endless misery or are they not? to charge the army with sufficient might, and aim the blow unerringly, I will ask the following question. How long will a soul that is disordered with sin remain in that state if the salvation of Christ be not applied?

From just so long a hell does the salvation of Christ save a soul.

For if the disorder of sin be not hell itself, no one doubts but what hell follows with it. What hell is, or where it is; or how great a degree of it is to be endured, does not touch the argument, so long as in this argument I understand by it the same that you do, viz. A suffering for sin.

Neither is the argument affected by any question as to the time when the soul is saved, or as to the manner of the salvation; whether now or a thousand years hence, in this or another state; by means of the Holy Spirit or by the resurrection of the body; if the hell, consisting of pain or loss of being, must continue until this salvation is applied; then the duration of the evil which would be the consequence, if the salvation were never applied, is the exact measure of the duration of the hell from which the salvation delivers the soul. I consider this as clear and certain as it is that the square root of any number is just equal to the product of that number multiplied into itself. Now, if the consequence of sin would be endless if the blood of Christ did not prevent, then it follows of course that the blood of Christ saves from endless ruin.

To suppose that the salvation of God does not save from endless ruin is to suppose that ruin will end of itself, or that some other remedy is sufficient for the work; neither of which will you admit more than myself.

To illustrate this, let it be supposed that a man is told by a physician that if he take lavender he will become blind; he takes it and proves the physician true. Being blind, and of course as destitute of light as if there were no sun in the firmament, the physician tells him that if he will apply the balsam of Apevia he will see immediately, but if he do not it will be two years before his sight will come. The blind man understands by this that the balsam will save him from two years blindness. But if the physician assure him that his blindness will never remove of itself, nor that any different light will ever be given which will ever penetrate his blindness; nor that any other means can ever be effectual but the applying of this balsam; then the blind man knows that there is no alternative but an endless state of blindness, or the applying of this balsam; and when he applies it, and recovers his sight, he knows that the balsam has saved him from a state of endless blindness.

Let it be once more observed that it would not be necessary that blindness should always exist any where, in any individual, in order to the fact that this man, or any other one who in like circumstances should recover his sight by the same

means, was saved from endless blindness: what renders this certain is this simple truth—That without this application, he must always be blind. The doctrine would be just the same, and the effect of the belief of it just the same upon the conduct of it if he were the last of ten thousand that should recover his sight, as if he were the first and the only one who should receive the blessing. Now let sin be considered the blindness in which all men grope in darkness and are wretched, let this wretchedness be considered as the hell which the wicked endure, from which nothing can deliver them but the salvation of Christ, and I consider it one of the fairest and most incontestible inferences imaginable, that the souls who are saved, be they many or few, a part or all of the race of Adam, are saved from a hell always being, or from an endless hell.

This being certain, I now proceed to the defence of the less vulnerable parts of my proposition, which can require but little attention, which is to shew that true faith is always, in its beginning if not after, stimulated in part by the fear of such a hell.

Suppose, then, a man to be, as all really are, in a state of sin and condemnation; and that he, by the first convictions of truth, sees his condition, and that he also sees that the salvation of Christ is his only remedy; as yet he has not that perfect love that casts out fear; it is possible for him to think, speak or act, without some emotions of the fear of such a punishment? and does God require impossibilities in men in order that they should do a right act? If it be said that though men cannot do this, God can; then I answer whether God can or not, it is certain he never does, or, at least, it is not his ordinary way of working; to give perfect love at first, which is the only thing that can cast out fear. But this subject may be carried further. If any fear of punishment be an improper stimulus, it is as much so in one place as another, or of one kind as of another, or in one time as in another. If the stimulus of fear be improper, then the fear of losing property or the fear of losing a good name, or the fear of losing one's health, or the fear of human laws is all improper; and on the same supposition, all corrections in schools or in families are rendered improper, there can be no propriety in any of them but on the ground that it is proper to excite fear: the same may be said of all warnings, either from God or man whether they relate to time or eternity, or to both; they have no meaning at all, nay they are only ridiculous mockery; a base imposition of common sense; unless it is proper to excite fear. But a more shocking picture still is to be drawn if men are not to be moved by fear. See thousands of human beings formed with most exquisite sensibilities of hope or fear, hardly able to stir inwardly or outwardly, to look or hearken at any thing, without touching one of these passions; and what is more surprising, has a book put into his hands out of which he is to learn his chief interest, which book is filled all over in every part of it with the most powerful excitements, to hope on the one hand or fear on the other, but yet it is made criminal for him to be moved by fear. Can the whole heathen mythology furnish a picture equally shocking? But what say the scriptures: that which you suppose to be no where recorded appears to me to be every where written. Whether the Almighty denounce sentence upon Adam, Eve, or the serpent, expostulate with Cain, reason with the old world, reveal his will by Moses, teach us by the prophets, preach to us by his Son or his disciples, all appears to be to warn them of their danger, and induce them to seek his face as their only shelter. In conformity with which Noah, as Paul informs us in his epistle to the Hebrews "Being moved with fear prepared an ark for the saving of his house." What did Noah fear? he feared the wrath which was to come on the wicked, and to avoid this he was moved with fear to prepare an ark for the saving of his house. No matter how long or how short the punishment was to be, it was that which he feared, and by this fear he was moved to obey God's command; and he was the only righteous man; all the others were unrighteous and without fear.

The wonderful reformation in that great city of Nineveh, which affected them all, from the King to the beggar, so that God turned from his fierce wrath, was stimulated by fear. Jonah prophesied to them, saying, yet forty days and Nineveh shall be overthrown: and word came to the king and he proclaimed a fast, and put on sackcloth and said, who can tell if God will turn from his fierce anger that we perish not. And God saw their works that they turned from their evil ways, and God repented of the evil that he thought he would do unto them and he did it not. To pass over columns written by David and the prophets, which bear the same complexion, and say but little of John's preaching wherein he warns the people to flee from the wrath to come, or of Christ's teaching the people to fear him who has power to destroy both soul and body in hell, and to pluck out a right eye rather than be cast into hell-fire that should never be quenched, evidently laying hold of the passion of fear, what was the famous reformation on the day of

pentecost, but a work of this kind? Peter had pointed to the already astonished multitude to the prophetic time when the sun should be turned to darkness and the moon to blood, he had charged them with the crucifixion of the Son of God by wicked hands, and that the same one whom they murdered was made both Lord and Christ, impressing their minds no doubt, as in other places, that the same one whom they slew was to be their Judge to render to them according to their wicked works; and when they heard it they said men and brethren what shall we do? evident tokens of that fear which Solomon declares to be the beginning of wisdom, and Peter, so far from discouraging their apprehensions tells them to repent &c. as their only alternative.

It may be said that in all the instances which I have mentioned wherein fear of punishment was used as a stimulus to pious actions, nothing is said of endless misery; to which I answer; though that is not the point which I am now arguing, for I am now only shewing that it is not wrong to be moved by fear of punishment; that the expressions in the challenge which I have taken up, condemning all such things, is a mistaken one; that good men in all ages have been moved by fear, more or less, to do good; and that by such a stimulus, in part at least, reformations have been promoted: not doubting but what if the dread of a small degree of suffering may be a proper excitement to action, that the dread of a greater degree of it may be so of course; but yet, though that point was not connected with what I have just been arguing, now to take up that subject, I must say, that in my opinion, nothing less than endless ruin was conveyed to the people to which I referred in my remarks. Noah said nothing to the antediluvians but of a final fall; he said nothing, and likely knew nothing whether these spirits should be revisited or not; that seal was to be opened by the Lamb of God in the New Testament. Neither did Jonah preach any thing to the Ninevites but utter destruction. This was the destruction from which they fled; and this kind of fear was at least one part of the stimulus to that great work of reformation which saved the Assyrian nation. Nor did Moses, or David, or any of the prophets, or John the forerunner of Christ, or Christ himself, or any of his twelve disciples, in all their warnings, ever hint any thing but the most thorough ruin only on conditions of repentance.

It is true some of them occasionally touched, as Paul was commissioned more copiously to argue, upon the superabounding grace of God; but it was always in such a way as left the wicked man no room to hope, unless he repented; he was always taught by them all to expect utter and final ruin unless he was renewed by that gospel which brought life and immortality to light.

It was this fear which those good men, together with him who spake as never man spake, endeavored to impress upon the minds of their hearers, and by this fear they were moved, in part at least, if moved at all, to make their calling and election sure. So when it is said of Moses in Heb. ii. 25. He had respect unto the recompense of reward, the same stimulus is presented; for no one looks for a reward without a mixture of fear lest he lose it; also when Paul describes the nature of true faith in this same Chapter, verse sixth he expresses the same divine mixture saying "He that comes to God must believe that he is, and that he is a rewarder of them that diligently seek him: now it is certain that he that thus comes to God for a reward, (for there is such a thing as coming for a promised reward without any claim of merit;) I say, he that has come for a reward, is taught to fear the loss of it by not coming; Hence the same Apostle teaches us in another place to work out our salvation with fear and trembling. Upon the whole I consider it one of the greatest evidences of a want of knowledge of human nature, and of a want of the knowledge of God's method of working, and of a lack of true religion when I hear men condemn all exercise of fear: yet I can conceive how it is possible that any one who is sound in the main, in the heat of his zeal against the abuse of truth, might inadvertently make such expressions; who, in more mature and sober deliberations would esteem it a privilege to acknowledge as much as this at least, that the expressions were too unqualified; and, as they stood, calculated to make wrong impressions on the reader.

We are too apt to think, perhaps, that if a thing written or spoken is true that it, of course, must be useful. But it is with the gospel as it is with various compositions in nature, two ingredients, which in themselves are destructive to the human body, may be so compounded as to become useful. Or they may be put together, but in such disproportion as to destroy health, while a suitable mixture will restore and preserve it. So when I hear ministers dealing altogether, or chiefly, in the frightful I can but judge them unskillful in the word. Or if, on the other hand, ministers condemn that exercise altogether, I consider the error as great.

To conclude this subject. Though I cannot speak of reformations, or those which bear the game of them, just as you

do, yet I most sincerely sympathize with you or any others, who lament the present, perverted state of the churches, and the sad effect which much that passes for God's work, has upon the theory and morals of men; not but what, generally, I think, the beginning of the stir is by the grace of God; but the churches have become so corrupted by religious covetousness, self-sufficiency, and shackled theology, as soon to turn the "Grace of God into lasciviousness;" or, what is worse, if possible, into some party scheme, or for the support of some detected error; or to some cloak of hypocrisy. These things are often enough visible to make modest men blush: they are an evil; a serious one; far more so than one out of a thousand imagines. The Calvinist system has always, in my opinion, greatly marred the chords of Gospel benevolence, by encouraging the doctrine of reprobation. The Methodist system I consider pure, but alas! the world knows nothing of what it is if they judge by the people who now profess it; their ministry has long since, I think, become perjured, cold and death-struck; but, like people just gone with the consumption, they imagine themselves quite well.

I visited a person sick with the quick consumption not long since, who three or four days before she died, was very sensible that her dissolution was near; but for a few hours before she left the world, when she became death-struck, while others could see death in her countenance, she was certain in her own opinion that she was as well as ever she was. So it is with the Methodists; ten or fifteen years ago, they felt sensible that they were in a dying state; and Bishop Asbury, who had been somewhat acquainted with their original character, cried out in his dying moments, "How is the very form of Godliness gone among us;" but now, like dying people, too far gone to feel pain, they have got rid of the smart twinges of conscience which they then had, and begin to conclude, generally, I believe, that they are in a flourishing state; and indeed they are as to popularity; but, alas, for the country where they dwell! they are like "graves which appear not, and the men that walk over them are not aware of them." These evils cannot be too much lamented: they work not only in church, but in state, and are infecting all parts of the national government. I have seen and felt them for a number of years; and borne testimony against them, until the churches have separated me from their communion, as the only mean of getting rid of my sharp rebukes; but I still feel affected at the spreading calamity, the same as before; yet I cannot think that the challenge which you published in your paper, as it now stands, can have a tendency to stay the leprosy, but rather to enflame it. But before I end my remarks to you, I will further say, that I most heartily agree with you in your views of the goodness of the Divine character. I do not think that the Almighty ever made any souls for endless misery; neither do I think that a few days or years probation, can be any real apology for inflicting such a punishment; because the time of trial bears no kind of proportion to the duration of the reward. I am as well satisfied that God can do no such a thing, as I am that he is God. Nor is this searching into things too wonderful for me, nor a pretending to find out God to perfection. I acknowledge the weakness of my understanding. I know nothing about Leviathan nor of Behemoth; the skill of the hawk or sparrow eludes my penetration; and even in a spire of grass I am lost in wonder; but the above doctrine is a different thing; while the knowledge of it is needed by me, the way to obtain it is as plain as any thing upon which my Maker condescends to call me to reason. I have the same right to say to the Almighty, "That be far from thee" as Abraham had, when talking with God about destroying the righteous with the wicked; Abraham knew that God would not do it, because he knew it would not be right; so certainly I know that God will never punish a soul endlessly for what he does in this life, because I know it would not be right. I know it just as well as I know that I should not continue to punish my servant thirty years because he did wrong one second; however, this is a faint comparison, for one second does bear some proportion to thirty years, but the longest life of man bears no manner of proportion to endless duration. It might be right and just in me, and even merciful, to punish my servant or child for the sins of one second; but if I should punish him thirty years, or as long as he lived for it, the act would thereby be entirely changed in its character, and made to bear nothing but what would be odious: there would be neither righteousness, justice nor mercy in it, but directly the reverse. Now the God that made me makes it my duty to try his blessed character by these means, just as much as he requires me to try my own or neighbor's character by the same standard; and by these plain common principles of equity, I am required to detect the false deities which trample upon his purchased possession. But yet I must remember that man has disobeyed God, and thereby brought himself into a state of wretchedness which will always remain unless recovered by Christ. It is true, God knew man would need this Saviour on account of his sinning,

before he was made, and of course provided a Saviour before hand; but this does not hinder the fact that his ruin is endless aside from the works of the Saviour, which shews what extent of ruin the redemption of Christ delivers him from. I must also remember that there are a thousand things in the economy of God's work of justice and mercy which are beyond my comprehension. I have only to hear and obey his word, tremble and adore. What is plain to my understanding and revealed in the Bible, that I venture upon, and leave all other for God to reveal in due time or retain in his own breast.

Yours respectfully,
SAMUEL BAKER.

From the Best in Evening Gazette.

THE DOVE PREACHER.
"O that I had the wings of a dove, that I might flee away and be at rest."—Psalm.

Innocence and harmlessness are qualities which produce that peace and tranquillity of mind the illustrious king so much desired. The justness of the image and the peculiar beauty of the expression appear the more striking, when it is considered that these are the instinctive attributes of the dove.—Frequent mention is made in the scriptures of this beautiful emblem of religion and virtue. When, in the deluge, the fountains of the great deep were broken, and the windows of heaven were open, it was the dove that was commissioned to go forth and return to Noah in the ark, with the olive branch. It was in the form of a dove that the Holy Spirit descended upon the pure and spotless Jesus; and he exhorts his disciples while they cultivate the wisdom of the serpent to imitate the harmlessness of the dove. Other allusions are made,—but they are familiar to every one who peruses the sacred volume.

Amidst trials the most severe—grief the most hopeless—and losses irretrievable, it was but the native dictate of a sensitive heart to express the plaintive wish—"O that I had the wings of a dove, that I might flee away and be at rest."

And who has not sooner or later responded to the sentiment. The young heart, it is true, may for a season go on its way rejoicing,—to the youthful imagination,

A fairy dream doth life appear,
Its rights are beauty to the eye,
Its sounds are music to the ear.

But this career of innocence and happiness is but half commenced, when the unkindness of parents—the bitterness of an enemy—or the treacherous conduct of the professed, familiar friend, with whom perhaps, we have, like David, walked to the house of God in company,—come over the young and ardent heart, and with a "chilling frost," congeal the warm tide of hope and joy which were flowing in rich luxuriance around it. Nor is this all; disease may, nay, often does find its way into the vitals of the young, wasting the energies and exhausting the elastic spirits.—"Even the youths shall faint and be weary and the young men shall utterly fall."—Thus, early wearied with life's perplexities and sorrows, the young adopt the pathetic ejaculation, "O that I had the wings of a dove, that I might flee away and be at rest." Or,

Is ours fair woman's angel smile,
All bright and beautiful as day,
So of her cheek and eye the while
Time steals and dim the ray;
She wanders to the spirits' land,
And we with speechless grief oppress,
As o'er the faded form we stand,
Would gladly share her place of rest.

The sons of learning while in pursuit of science—they whose nights are spent over the burning taper, solving some difficult problem—or searching the abstruse mines of philosophy in pursuit of the golden ore—perplexed with the inexplicable mysteries which meet them at every step, and lost in the depth of their research, sink down under their burthen, and

Sigh for wings that wait the dove,
To flee away and be at rest.

The infirm old man of fourscore—who, like Barzilai, of old, can no longer taste what he eats or what he drinks—or hear any more the voice of singing men or singing women, or discern between good and evil—whose father and mother have long since reposed their aged limbs beneath the sod of the valley. The affectionate sister—the kind brother—whose attention rendered his youthful days happy, are no more. Bereft too, of the fond wife of his youth—the companion of his bosom—his counsellor and friend—the sympathetic participator of his joys and his sorrows,—adopts the sentiment of the patriarch, and sighs fore the pinnions of a dove to flee away and be at rest with the departed objects of his affections.

The truth is, nothing short of the soul's immortal felicity, is adequate to fill its capacious desires. Vanity is inscribed—in indelible engraving, on every thing under the sun. And this leads us directly to the conclusion that there is a rest for the weary and heavy laden—this impels us to "lay hold on the hope set before us,"—even a crown of enduring good. To David the hope of a future state of being, was but little more than the faint indications of nature—than Cato's "pleasing hope, fond desire, and longing after immortality."

But Christianity has brought life and immortality to light,—so that he who reposes in God's word as revealed in the scriptures, has become possessed of a reason-

* By Calvinism, I mean unconditional election and reprobation only, and by Universalism that there is no punishment, only.

able faith, and a comfortable hope of enjoying immortal life, after he shall have passed through the valley and shadow of death, which would have been dark indeed had not the sun of righteousness dispelled, with his transcendentally effulgent rays, the gloom which hung over it.

One word and the preacher has done—for the present. Reader, has thou ever felt as did the author of my text, when he would fain flee away and be at rest? If the servant of sin, remember what has been written with the iron pencil of the inspired prophet of the Almighty—"The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, said my God to the wicked." But if the servant of God, read for your consolation the comforting declarations of a greater than the greatest of the prophets—"Come unto me all ye that labour and are heavy laden and I will give you rest—for my yoke is easy and my burden light."—and again: "Let not your hearts be troubled, ye believe in God, believe also in me, for in my father's house are many mansions, I go to prepare a place for you, that where I am there ye may be also." F. H.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.
GARDNER, FRIDAY, MARCH 18.

CALVINISTS AND INFIDELS, UNITING.

It is a curious, though perhaps not a very remarkable circumstance, that the orthodox on the one hand, and infidels on the other, have, as if by an understanding between them, recently commenced a most vigorous and relentless warfare against Universalist Christians. How is this? Have any new combinations and coalitions been formed of late to put down *et armis*—for it can never be put down by fair argumentation—the doctrine of the grace of God that bringeth salvation to all men? Of old, we know, such a league was formed against the author of this doctrine, during his ministry on earth; we allude to the reconciliation between Herod and Pilate, and the union of the Pharisees, Sadducees and Essenes, and probably, infidels, created for the purpose of suppressing Christianity. What hath been may be, and is, again.—Similar agreements between most dissimilar men, will always be effected when any thing comes up that conflicts with their partial and selfish purposes; but such friendships must always terminate in a fatal quarrel between the "high contracting parties." It is an old proverb that "extremes meet." It is truly so in the present case. The orthodox on the one hand and the infidels on the other, are the two extremes, equally removed from the point of truth. They are both equally opposed to Universalism—a system which is also equally opposed to both. And they seem to be making common cause against us. They have met together and embraced each other, scaling their mutual vows of hostility to Universalism by a kindly kiss. Well, let them make the terms of the "holy alliance" strong as human art and ingenuity can make it. We have the authority of the word of God for believing, that their united opposition to the cause of truth shall not ultimately succeed against it. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn." With a simple sling and stone we will fling this hydra-headed Philistine to the ground. "One shall chase a thousand, and two put ten thousand to flight."

We ask our readers to reflect on this state of things. The orthodox do, indeed, declaim loudly against infidelity, and, before the world, profess to be its deadly enemies. So too the infidel party, with Robert Owen at their head, make a great show of opposition to the orthodox. But mark the condition of things. Actions speak louder than words. Both are united in a common purpose, that of putting down Universalism.—Simultaneously from Maine to Virginia, the call has been recently made in both the orthodox and the infidel ranks, to renew the contest with new zeal and fury against Universalists. The call has been heard, and now behold! the extremes have complacently met, on common ground, and commenced a joint attack on Universalists. *Par nobis fratrum*. We exhort our friends to stand firm. The bolts of the orthodox may be more fiery, than those of their allies; but the arrows of the latter are not less venomous; both however shall fall harmless by your side, if ye have on the shield of faith. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Ye shall come off conquerors, ye more than conquerors, through him that loveth you and gave himself for you; "yea, even your enemies shall finally be brought to submit to the humbling doctrines of the cross, and accept of that "common salvation" which both have despised; for God's love shall conquer all.

The Editor of the *Trumpet*, in his last paper, has some very pertinent and seasonable reflections on this curious, but shrewdly formed, alliance.

"But what meaneth," says he, "this general alarm on the part of our enemies? What has roused them to action all at once? If the Universalists are as small, as inefficient as they have represented them; if their preachers are as illiterate and as destitute of ability; if their parishes and churches are without sympathy and a common bond of union, what has called for this vigorous effort of our enemies? Why the declaration of war? Why these preparations of defence? Why this alliance of the different orders to effect our overthrow? Ah! we full well know the reason. The enemy they have effected to scorn, has become their surprise and dread. The multiplication of Universalist Societies—increased of preachers—spread of books—meetings of Associations—patronage of their journals, all show that their sentiments are taking deep hold of the community. We defy our combined opponents to account for their own doings on any other supposition—their jealousy and hatred and fear can be attributed to no cause beside."

TRACT FALSEHOODS.

It was not our intention to make mention again of the Tract which has recently been thrust into the dwellings of the people in Hallowell and Augusta, entitled "The Honest Waterman." Its falsehood we have before shown by figures which will not lie. But it has occurred to us that there are several other statements in the story which are none too true or consistent; and as we wish to put the honest people on their guard against the devices of artful and wicked men, we have thought it might be our duty to point them out.

The authorship of the Tract is, to say the least, too, improbable to have communion with truth. It

appears that the story is told, for the benefit of the orthodox cause, by the "Treasurer of a religious Society," to whom the nephew of the Waterman came to deposit in the fund fifty pounds left by the old man at his decease. At the end of the book we learn that there were but five Societies to whom he left that sum. Of these two were "Religious Societies" and three "Dedevolent" or Charitable ones. When the Treasurer inquired of the Nephew, as on p. 2. "What legacy has he left besides this?" the latter mentions several, among which are one of the two Religious Societies above named,—leaving the other as the only one remaining;—of which the "Gentleman" must have been Treasurer,—as he was Treasurer of one of the Religious Societies to whom fifty pounds were bequeathed. Now the mystery is just here: that Society must have been "The Wesleyan Missionary Society." Of course the gentleman Treasurer was a Methodist. He is the one who professedly tells the Calvinistic story related in the Tract! The Tract is an orthodox one, up to the hilt. The doctrines it recommends are orthodox, such as no Methodist would be likely to advance—certainly not in the language there employed. Moreover the Tract is written with the view to encourage poor people to give up their scanty earnings to the orthodox money-traps or sectarian institutions. The Methodists are neither in favor of those institutions, nor of the system of sponging the poor for the benefit of the orthodox projects of the day.

Now we ask, does it look likely—is it at all probable—that a Tract, and especially one devoted to the sponging system recommended in this—published by the Calvinistic "American Tract Society," should have been written by a Methodist? The fabricator of the falsehood, exposed himself in more points than one, not only to a detection by figures, but to reason and probability. He probably thought he had not betrayed the weak point as to the authorship; but he undoubtedly wrote with that mist before his eyes which generally prevents a liar from seeing far ahead and ascertaining where he will finally land.

There are other discrepancies and contradictions which, though small in themselves, go to make up the large sum of evidence, which the fabricator unwarily betrays, against the credibility of the story. The following are a few of them.

Page 2. "He had generally more fares than other waterman."

Page 10. "His earnings, about the ordinary income of a waterman, seldom rose to five shillings per day."

Page 5. "He was almost always fully employed, and many were disappointed in not being able to procure his boat," &c.

Page 12. "Working daily in his boat at precarious employ, and earning his few shillings a day," &c.

Page 2. "He was a very early riser, for one thing, and would often do nearly a day's work before other people were up in the morning."

Page 5. "He was prepared to recommence his labor as usual, at six o'clock."

Not a "very early" hour, as one would think;—certainly not early enough to make out a "day's work" before other people were up.

Page 2. "He supported his mother and sisters after his father's death, till they died."

Page 4. "A circumstance—led to one of his sisters procuring a supply of needlework: the rest joined their efforts to hers, and by their skill and industry they supported themselves, for some years, with credit."

But we have done with this thing. Already, we know, we have bestowed more attention to it than it deserved. We must plead, as an apology, the fact that copies of the falsehood have been recently forced into houses in this neighborhood almost as plentifully as the frogs and lice in the dwellings of the Egyptians of old; and this too at the instigation of men who claim to be religious men! friends of truth and social happiness! We could not suffer the imposition to pass without giving it a merited rebuke.

"IS IT CATCHING?"

We saw quite a sensible article lately, taken from the *Journal of Health*, headed with the inquiry "Is it catching, doctor?" alluding to the alarm which prevails with many people, lest they should take some disease that is in the place, from contagion. It struck us, that there were mental contagious diseases of malignant type; and they are manifestly the most "catching" of any—probably because the religious doctors find it for their profit to have them spread as much as possible. Of this kind are those excitements, improperly called revivals, which go into villages about as often as the measles, whooping cough, &c. Calvinists say, you cannot have the complaint more than once, as it effects a radical change of the system, working off all impurities. Hence the maxim "once a saint always a saint." But Methodists contend people may actually take it thrice, nay, an hundred times; and facts so far as we have noticed them, seem to confirm this opinion as the most correct; for we have known several who have been very sick with it a great many times: one in particular, who has had the epidemic about once every year for a long time.

A venerable Episcopalian in Connecticut, was recently inquired of—what he thought of such stir? He replied as follows: "Why," said he, "I view it in the nature of an epidemic disease, and while it prevails all other kinds of diseases or complaints run into it, and partake of its nature. And (continued he) I look upon the present excitement to be an epidemic, every thing seems to run into it. It will probably continue and rage for two or three months, and then, like other diseases, gradually give back and subside. I think (says he) it must proceed from the overflowing of the gall; for only see how bitter it makes those that are affected by it."

We feel to sympathize with our Methodist brethren in a neighboring village, on account of the failure of their object which no doubt might have been effected, had the small pox prevailed there as it was expected it would, very recently. Its prevalence would have insured them success. On the strength of the flattering prospects, which the alarm created for them, they last week, we understand, had a second three or four-days meeting (having had the first but a very few weeks before), but the alarm proved ill-founded, the disease is getting well, no new case has occurred, the epidemic has not spread, and their prospects of a revival ap-

pear to be blighted again. "Hope deferred maketh the heart sick."

We have often inquired to ascertain what the reason can be, if any exist, why the friends of those excitements could never succeed in getting one up in that place? but never met with so rational and pertinent an answer as that given the other day by an old and discerning citizen. "The truth is," replied he, "so many of the people here have been inoculated with liberal Christianity, that they are proof against taking this mental epidemic the natural way, or even by inoculation. It is a sovereign preventive against the prevalence of the complaint."

To conclude. We should not have spoken of this subject in the style we have, were we not most firmly persuaded, did we not know, that no such revivals as are current now, ever existed under the ministry of Jesus Christ and his apostles. We think "it is enough that the disciple be as his master"; it is not necessary, to prove our attachment to his cause, that we become enthusiasts or madmen. Religion is "a reasonable service"; it has more to do with the understanding and the heart than with inflamed passions and an intoxicated brain. After all, perhaps something may be due to the credulity and superstition of the age, and it might be better for us if we made more allowances in their favor; but we cannot conscientiously give indulgence to what we believe to be erroneous and pernicious, and therefore "we thus speak."

CONVERSION IN THE MINISTRY.

It gives us pleasure to inform our readers, that the REV. MR. BARNETT of Walsborough—a preacher of high repute in the Christian connexion, having discovered and renounced the error of the dogma of endless punishment, has embraced and is now publicly advocating the doctrine of Universal Salvation. The people with whom he was until recently connected, have given him honorable recommendations, in favor of his uprightness and candor. He is now preaching to the Universalist Society in Duxbury, Mass.

We cut the following out of Dr. Ely's paper, into which it was copied from the Protestant.

The Papists use every artifice to induce unsuspecting Protestants to send their children to the numerous seminaries under their care; and the most heart-rending facts prove, that such children return to their homes completely initiated into all "the mystery of iniquity."

Consistency is a rare jewel indeed! Do not the orthodox use every artifice to induce unsuspecting people of other sects to send their children to their numerous Seminaries, schools, &c.? We can bear strong witness that they do. But what is right in a Calvinist we suppose is wrong in a Catholic. "Happy is he that condemneth not himself in that which he alloweth."

LARGEST SECT.

A Methodist correspondent makes his boast to us that his sect is the largest in the United States. In this "R. M." is mistaken. We have the authority of Dr. Ely's Philadelphia for saying, the Roman Catholics are the largest sect in this nation. They number 500,000 communicants. If our Methodist friend thinks that numbers are the best proof of truth, we must warn him to leave his present connexion forthwith and attach himself to "Mother Church." The Methodists are numerous, it is true;—but who are they? We will not answer the question. Let the reader look around him, and he will see.

The Editor requests those friends to whom he sent gratis copies of the two first Nos. of the "Christian Preacher," to do him the favor of returning them to him again, if they yet possess them and do not care much about retaining the Nos.—as he is in want of several copies to complete sets. He will send them a future No. in lieu of them.

MR. BAKER'S COMMUNICATION.

The communication of Mr. Baker will be found on our first page. We do not consider that it replies to the point intended in the article to which it has reference. What we meant by the fear of hell, was, as every one we supposed would understand us, the fear of hell as a place actually existing in the future world in which men will suffer forever. Mr. B.'s argument does not suppose the existence of such a place necessary, nor does he think it necessarily true that any one will be miserable forever. The contrary opinion is favored by the writer. If salvation is the being saved from not being saved, and this is salvation from endless misery, all we have to say, such an opinion is not the popular one on the subject, and we could have no allusion to it in our article.

ENGLISH UNITARIANS.

By the following letter from Rev. JOHN E. BEARD, Pastor of the Unitarian Church in Manchester, Eng. to Rev. HOSHA BALLOU, of Boston, it will be seen that the Unitarians of that country consider the Universalists of America as their brethren, and are willing to co-operate with us in carrying on the cause of truth. We have often noticed the name of Mr. BEARD, and his Sermons mentioned by the *Christian Register* with approbation. We copy the letter from last Saturday's *Trumpet*.

Rev. HOSHA BALLOU, Boston:

Rev. Sir—You will I trust, out of a consideration of the occasion of my addressing you, pardon the liberty which I take, unknown as I am to you. I am at present engaged in writing a Tract on the rise, and progress and decline of the Trinity; in the third part of which I intend to speak as largely as I can find materials for, of the number and condition of those churches, which in various parts of the world, have renounced that doctrine. Understanding that the Universalists of America are generally Anti-Trinitarians, I am desirous of knowing as much about them as I can possibly learn. In particular, I wish to ascertain the number of your churches, the average number of your congregations; what collegiate institutions you have, if any; what schools are supported by your body; and in general any information of your actual condition and past history will be highly acceptable. If you can send me documents or books illustrative of these points, I should prefer them to extracts made, and will take care (requesting you to favor me with such an address that my communications may have a good chance of reaching you,) to repay you, either in money or in books, as you may prefer.

I am also on the point of publishing a second volume of a work, entitled "Sermons designed to be used in Families," contributed, as was the first, by several eminent ministers. In this volume I am desirous of finding the compositions not only of English Unitarians, but of all who are opposed to the doctrine of the Trinity, and hold the great doctrine of God's essential benignity. Such an union in the volume would have a tendency to bring about what I am very desirous of seeing, a union for mutual aid and encouragement of all Anti-Trinitarians in the world. You will not, therefore, I trust, refuse me, when I solicit a composition for the volume from your pen; and you would still more oblige me, by procuring for me a Sermon from any other minister of America in your communion. I leave you quite free in the choice of your subject. I can with pleasure refer you to the Rev. HENRY WARE, Unitarian minister, Boston, to whom I am personally known, and from whom I expect aid in the volume, and in my statistical inquiries. Nor is it unlikely that he would be able to enclose whatever you may have to send, in a package that I am expecting from him. Two copies of the volume of Sermons will be forwarded to all the contributors immediately on publication.

Soliciting your favorable regards to these matters, and begging to use as much expedition in complying with them as convenient, I am, Rev. Sir,

Your humble servant and brother,
JOHN E. BEARD, Unitarian minister.
Manchester, (Eng.) Oct. 1830.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

EXTRACTS

From Dr. Payson's Sermons, with remarks.

(Continued from our last.)

P. 330. 1. The Dr. says Christians may be forgiven though they trespass seven or seventy times seven in a day, if they repent; but sinners cannot thus be forgiven if they say they repent, when they sin against their fellow men, by fraud or intoxication or profanity, because they evidently do not repent. This seems to convey the idea that because some sins are more open or visible, therefore, they are not pardoned, or the person is not penitent. Yet the Dr. intimates p. 299, that Christians may have their love and gratitude grow cold, their confidence in Christ decline; and they indulge doubts and suspicions respecting his faithfulness; murmur, repine and become discontented with his allotment: feel little concern for his cause; in short, when they neglect to do what they know will grieve or offend him.

P. 338. "See him (Christ) treated with the most cruel unkindness, ingratitude and neglect; wounded in the house of his friends by those who have eaten at his table, and trespassed against, on every side, by multitudes in ten thousand ways. See him still forgiving all these trespasses, repeating his forgiveness a thousand and ten thousand times, maintaining as it were, a contest with his people, which shall exceed, they in trespassing, or he in pardoning."

O, what licentious doctrine for the elect, the arminian may cry! So the orthodox cry against universal grace and salvation God has promised the heathen his inheritance and the uttermost parts of the earth his possession.

P. 503. The Dr. shows great compassion to sinners. He says "Gladly, most gladly, would I die here on the spot, without leaving this sacred desk, could death be the means of turning you from this fatal course. But what folly is this! to talk of laying down my worthless life to save you. Why my friends the Son of God died to save you." I ask, if God and Christ were only as kind as the Dr. would not all mankind be turned, from their fatal course?

500. Again, "I can only point to the cross of Christ, and say, there is salvation there is blood, which if applied, will quench the fires, that are already kindling in your breasts."

I ask whose office is it to apply the blood of Christ to the sinner's soul. Is not this solely the work of God's spirit?

Dr. P. manifests great love, pity and compassion for sinners, and had he power he would pluck them as brands from the burning. But has God, their Maker, less love, pity and compassion? He has power. He exerts upon every soul this power whom he saves. And God does all his pleasure. If God is only as good as Dr. P. would he not put forth his power to change the nature, which he made in man. If God does not wish to save sinners why should men be so anxious to save them? Surely if they are as kind as their Maker that is enough. To wish to save those whom God does not, and will not save, seems to be rebellion against him. Is it not setting up our wills against the Almighty?

Further, how can the chosen or elect of God fail of coming to Christ in due time?

P. 501. Again the Dr. addresses his professed friends, and asks if they believe, or can prove that they believe it: do you act as if you believed it. He reproaches himself while preparing his discourse. He says we all deserve perdition, a thousand times, for our stupid insensibility to the situation of those around. The Dr. tells Christians, whom he addressed in his last sentence, that if they were slothful and negligent it would do them eternal injury. Which seems to make the salvation of men depend upon slothful and negligent Christians and ministers. So that after all that God, Christ, angels and saints can do, sinners may be lost, if they do not take care of themselves.

But at other times, the Dr. seems to rest the salvation of sinners upon ministers and Christians. But why are so much expected of dependent men, who can do nothing without Christ, when Christ himself, whom the Dr. teaches is the self-existent Jehovah, will not exert the only power which can renew sinner's hearts, and apply the blood of Christ, to their redemption?

There are many good remarks in the Dr.'s Sermons. And were a few erroneous and inconsistent notions removed, they are calculated to arouse his readers' minds to the subject of religion. There is little argument, or reasoning out of the scriptures, in all his twenty five Sermons; but his talents seem to be, to make bold statements, to take lofty flights, and to dive down into dark regions. His style is popular, and his addresses close, and pointed. He appears to be a zealous, good man.—I wish that there were more like him, now he is gone, to fill every destitute place.

The general complexion of his Sermons are dismal and distressing. The Dr. appears to be quite destitute of joy, that God reigns. He sometimes, speaks as though God offered sinners help, but they are so fixedly opposed to God, that they will not accept of help. So that the satisfaction God has is to plunge them into the most excruciating torment forever and ever.

The Dr.'s last discourse is founded on the text, "where their worm dieth not, and their fire is not quenched."

He takes no notice of these expressions as used by the prophets. He thinks they must relate to Jewish customs; but takes for granted that Christ refers to miseries in another state of existence.

Had the Dr. considered to whom Christ spoke the text; that they were his best disciples; and where he borrowed his language, from the Old Testament prophets, Isaiah, Jeremiah and Ezekiel, and how they used, or what they meant by such expressions, I think the Dr. would have preached very different doctrine from his text. Surely Christ did not think his dearest disciples in danger of endless misery. He could not mean that some would go into an immortal state with one eye, one hand, or one foot. Jesus, evidently warned his friends of real dangers, to which they were exposed.

[For the Christian Intelligencer.]

THOUGHTS ON SCRIPTURE TEXTS.

NO. 1.

"Give and it shall be given you," said the Saviour, "who was rich, but became poor, that we through his poverty might be made rich. Give to him that asketh you."

It was the practice among the Jews to give of their property for sacred and charitable uses. They were required to offer sacrifices to God, and to supply the wants of the poor. Their offerings were acceptable according to what they possessed, when offered with a willing mind.

When the tabernacle in the wilderness was erected, each one gave as he had ability, for the building, and setting in order the worship of God.

So in Christ's day the people cast into the treasury as they were able and disposed. The rich cast in of their abundance. The poor widow cast in her two mites. Christ said that she cast in more than they all, because she cast in all that she had.

Jesus commanded to gather up the fragments that nothing be lost, at the time he had fed thousands with a few loaves and fishes. Though he was enabled to work miracles to provide for the poor and needy, yet he would not have divine bounty wasted; nor would he neglect or despise fragments, which might be gathered together for the supply of the destitute.

An apostle of Christ says, that God loveth a cheerful giver. But how can all comply with this recommendation, unless they give as God has prospered them? Will not God accept a little from the poor, but willing mind, with as much approbation as much from the rich?

But how do people follow Christ and his apostles, who neglect or ridicule charity? Some seem provoked by the small charities of others, to hate and despise them, rather than to love and imitate them. Is it because they have no heart themselves to bestow of their goods to feed the poor, with temporal, or spiritual bread, that some people ridicule or treat with contempt, those who cast in their mites to promote the welfare and happiness of their fellow-men?

Have not some preachers said so much against begging, and giving for benevolent and charitable purposes, that their own friends, and societies are disheartened and discouraged as to giving them comfortable support? Have not some cried out against hirelings so much, that they find that a covetous disposition, and a bad taste, is created in society among those of their own faith or profession?

Would it not be well for all people to let their charity begin at home, in their own communion, before they find fault with others, for contributing according to their ability, to promote what they think to be truth and righteousness?

Dorcas made garments for the poor, and was commended by the kind and good. The pious females ministered of their substance to the support of their Lord and Master, and to promote his merciful cause in the earth.

The first Christians sold their possessions, and had them distributed for the equal support of all their fellow disciples. And Paul had charitable collections, when he labored, to aid the poor saints in Jerusalem.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MARCH 18, 1831.

At the annual town meeting in this town on Monday last, the following persons were chosen town officers, viz.—

Seth Gay, Town Clerk.
Aaron Haskell, William Partridge, and Arthur Plumer, Selectmen, Assessors and Overseers of the poor.
Edward Swan, Treasurer.
Ebenzer F. Deane, Town Agent.
Edward Swan, Arthur Plumer, John O. Craig, George Shaw, Benjamin Cook, James Bowman, Sanford Kingsbury, Michael Woodward and Parker Sheldon, Firewards.
Silas Holman, E. F. Deane and Stephen Webber, Superintending school Committee.
Ezekiel Waterhouse and Stephen Webber, Constables.
Eighteen hundred dollars, voted for the support of the Poor and to pay the current expenses of the town; sixteen hundred dollars for schools, and three thousand dollars for the repairs of highways and bridges.

STATE OF MAINE.

By the Governor of the State of Maine:
A PROCLAMATION
FOR A DAY OF
Public Humiliation, Fasting and Prayer.

The season of the year having returned, in which, from the first settlement of our country, it has been customary for the people to be invited by the civil authority to assemble together to bow themselves before the Throne of their Almighty Creator, humbly to acknowledge their manifold transgressions of His holy law, to supplicate the Divine mercy and forgiveness, and to implore a continuance of His gracious favor and protection,
I have, in conformity with the laudable example of our pious Forefathers, by and with the advice and consent of the Council, appointed THURSDAY, the twenty-first day of April next, to be observed throughout this State, as a day of HUMILIATION, FASTING, & PRAYER. And all the people and ministers of the Gospel, of every denomination, are requested to meet on that day in their respective places of public worship, with humble and contrite hearts to offer up their united supplications to the Almighty and Eternal Being, whose mercy endureth forever, and who freely extendeth his pardoning love and gracious favor to all, who truly repent and forsake their transgressions, and with devout sincerity call for Salvation on the name of their Saviour and their God.

While we contemplate the regions of the world now suffering under the oppressions of despotic power, or contending for the unalienable rights of civil and religious freedom, and behold the wars and civil commotions, which rend and agitate the distant nations, let us humble ourselves, that we have been no more thankful to our Heavenly Father for the innumerable privileges and blessings, both of a temporal and spiritual nature, which He has abundantly bestowed upon us. Have we not reason to exclaim, in the language of inspiration, "He has spoken to us, but we have not heard; He has called unto us, but we have not answered?"

But notwithstanding our past ingratitude, and forgetfulness of the Divine Source, from which all our blessings flow, he still graciously permits us to approach the Seat of His Mercy, and present before Him our wants and our complaints. Let us avail ourselves of the inestimable privilege, and pray that He would mercifully continue towards us the manifestations of His marvellous goodness; that he would smile upon the opening seasons of the year, and bless the labors of the husbandman; that He would prosper our manufactures and the mechanic arts, cause our commerce to flourish, and extend His guardian care over all those, who are exposed to the dangers of the deep; and that the exertions and honest industry of every profession and useful pursuit may be suitably rewarded, and so directed as to promote the welfare and happiness of all classes of the community;—That our civil, literary and religious institutions may be sustained and prospered; that all dangerous excesses of party excitement may be allayed, and the several departments of our National and State governments may have wisdom to adopt and firmness to pursue those measures which shall preserve the harmony and most advance the prosperity of our country.

Let us offer up our supplications, that a Divine blessing may attend our schools and seminaries of learning and the means of early and general education; that our religious instructors may receive strength and power faithfully to perform their duties, and successfully inculcate those principles of love to God and love to man, which constitute the great doctrines of the holy religion we profess;—that every people may be enabled to withdraw their affections from the sinful allurements of the world, and place their chief delight in conforming to the will, and obeying the laws of their Creator. So that all may know for a truth, that the only path to happiness in this world is through a life of usefulness, virtue and piety, and that it will surely lead to a state of never-ending peace and rejoicing in the world beyond the grave.

And the inhabitants of this State are requested to abstain from all labor and recreation inconsistent with the usual and appropriate solemnities of the day.

Given at the Council Chamber in Portland, this twelfth day of March, in the year of our Lord, one thousand eight hundred and thirty-one, and in the fifty-fifth year of the Independence of the United States of America.

SAMUEL E. SMITH.

By the Governor.
ROSCOE G. GREENE, Sec'y of State.

MAINE LEGISLATURE.

SENATE.

Thursday, March 10.—The Resolve appointing Senators from the several Counties passed to be engrossed without amendment. The whole number is 25.

Friday, March 11.—Mr. Megquier from the Judiciary committee reported that it is inexpedient to repeal the additional act respecting the appointment of Clerks of Courts.

The Militia Bill was taken up and underwent considerable discussion.

Monday, March 14.—The President and Secretary both being absent, the Senate proceeded to the choice of President pro tem. The whole number of votes given was 13. Theodore Ingalls had 7, Syms Gardiner 5, John L. Megquier 1. Dr. Ingalls having a majority of the votes given was declared elected.

The Assistant Secretary, Virgil D. Paris, was chosen Secretary pro tem.

HOUSE.

Thursday, March 10.—Resolve for obtaining the arguments and maps in relation to the North Eastern Boundary, laid upon the table by Mr. Deane, passed to be engrossed.

Bills enacted, to incorporate the proprietors of Augusta Hotel, and for altering the division line between Hancock and Washington Counties.

Resolves requiring Banks to return to the Secretary of State's Office the amount of stock owned by the several stockholders, was finally passed in concurrence with the Senate.

Friday, March 11.—Petition of the officers of the State Prison for a quarterly payment of their salaries was received and committed.

Resolve requiring Banks to make returns of their capital stock was finally passed.

State house.—On motion of Mr. Williams of Augusta the House took up the Resolve making appropriations for completing the State House at Augusta.

Mr. Williams moved to amend the Resolve by adding a proviso of the following import: If the Legislature shall appropriate twenty-five thousand dollars towards completing the public buildings, the inhabitants of Augusta will become obligated to furnish the buildings and prepare the grounds around them to the satisfaction of the Governor and Council.

Mr. Williams stated that the sum proposed by this amendment to be appropriated by the Legislature was about seventeen thousand dollars less than the estimated expense of finishing the buildings. That sum would be furnished by the inhabitants of Augusta. And he gave the House distinctly to understand, that in case twenty-five thousand dollars should be appropriated, the State should never be called upon for another dollar towards completing these buildings.

Mr. Bradbury of Hollis moved to lay the Resolve upon the table to allow further time for consideration.

Mr. Williams spoke in opposition to the motion.

Mr. Delesdernier hoped the motion would prevail.

Mr. Dean of Ellsworth was opposed to laying the Resolve on the table.

Mr. Bradbury of Hollis did not care whether the Resolve was laid on the table or under it; he wished to be distinctly understood that he was entirely opposed to it.

Mr. Smith of Portland was in favor of the motion.

Mr. Dean replied. Mr. Knowlton opposed the motion. Mr. Bradbury again advocated it. Mr. Wells of Freeport opposed it. Mr. Smith of Portland again spoke in favor of it.

After considerable discussion, and various motions to adjourn to the afternoon or evening, the House finally adjourned to half past 2 o'clock, in the afternoon.

AFTERNOON. The subject was further debated, and the motion to lay the Resolve on the table was decided in the negative, 33 to 67.

The question was then on the amendment offered by Mr. Williams.

Mr. Clifford of Newfield moved that the further consideration of the subject be postponed till Tuesday at eleven o'clock.

Mr. Williams spoke against postponement.

Mr. Smith of Portland was in favor of postponement. He was authorized to say, if another opportunity were offered, the propositions of the inhabitants of Portland would be reduced in the sum of fifteen thousand dollars.

The postponement was opposed by Messrs. Knowlton and Parks, and advocated by Messrs. Clifford and Delesdernier, and decided by yeas and nays in the negative, yeas 60, nays 85.

Mr. Delesdernier then moved to strike out twenty from the Resolve, which would leave five thousand dollars to be appropriated for completing the public buildings. Decided in the negative.

Mr. Smith then offered another amendment, which provided that the choice between Augusta and Portland shall be submitted to the People at the next September election, provided bonds should be given by Inhabitants of Portland to erect suitable buildings for thirty thousand dollars. Negatively.

Monday, March 14.—Bills enacted, to authorize Bangor to appoint fire engineers, to revoke the charter of Kennebec Bank, and to incorporate the town of Blanchard.

Messrs. Parks of Bangor, Merrill of Sidney, and Herrick of Alfred were appointed a committee to report what business is necessary to be acted upon the present session, and also when the Legislature may have a recess.

Resolve in aid of the Deaf and Dumb was finally passed.

A Canine Artillerist.—Mustapha, a strong and active dog, belonging to an artillerist in Dublin, raised from its birth in the midst of camps, always accompanied its master and exhibited no alarm in the midst of battle. In the hottest engagement it remained near the cannon, and carried the torch in its mouth.—At the memorable battle of Fontenoy, when we broke the square battalions of the Hanoverians, the master of Mustapha received a mortal wound. At the moment when about to fire upon the enemy, he and several of his corps were struck to the earth by the discharge of artillery.—Seeing his master extended lifeless and bleeding, the dog became desperate and howled piteously. Just at that time a body of French soldiers were advancing rapidly to gain possession of the piece, which was aimed at them from the top of a small rising ground. Who would believe it, if the fact was not attested by several witnesses worthy of credit?—Doubtless, with a view to revenge his master's death, Mustapha seized the lighted match with his paws, and set fire to the cannon loaded with case shot; 70 men fell on the spot, and the remainder took to flight. After this bold stroke, the dog laid itself down near the dead body of his master; licked his wounds and remained there 24 hours without sustenance. He was at length with difficulty taken away by the comrades of the deceased. The courageous animal was carried to London, and presented to George II. who had him taken care of as a brave servant.—*Histories Chien Celebres.*

Insurrection in Martinique.—We learn from Capt. Curtis, of the brig Ann Eliza Jane, from Port Royal, (Martinique) that an insurrection among the negroes took place at Martinique on the 9th of February, in which most of the blacks on the Island were concerned. The town on St. Pierre had been fired, and part reduced to ashes. Many of the plantations had been consumed, and other ravages commenced. In a battle with the negroes, a number of the inhabitants had been killed, as also about 100 blacks. Three hundred of the ringleaders had been taken and confined in prison, and many shot.—The insurrection was nearly quelled when Capt. C. sailed, and it was supposed it would be quiet as usual in the course of a few days.—*N. Y. Gazette.*

Monied Institutions. The New York Daily Advertiser contains an elaborate statement, made by Mr. Thomas H. Goddard, of the Banks and Insurance Companies in the principal towns in the Union, showing their amount of capital, and their rate and amount of dividends for the last year. According to this statement there are 16 banks in the city of New York, which have an aggregate capital of \$18,137,000. This includes the branch of the U. S. Bank, with \$2,500,000 capital. On of these having been lately established, paid no dividend, and another appropriated its profits to the Hudson and Delaware Canal.—The other fourteen made dividends amounting to \$1,037,700, and averaging a little over 5 3-4 per cent. There are eight Marine Insurance Companies in New York, with an aggregate capital of \$3,050,000. Six only paid dividends amounting to \$403,000, and averaging on their respective capitals, 15 1-2 per cent.

The French Ministers, in concluding their official reports to the King, no longer sign themselves, "your Majesty's most humble and obedient servants, and faithful subjects," which was the style of the old Court and persisted in since the revolution by Messrs. Guizant and De Broglie. Now they omit the latter words, and sign themselves servants only. The alteration was first suggested by the King himself, who says that the first form concedes the sovereignty to the King personally, whereas the latter assumes it in the nation. The French people are the Sovereign, and law alone can have subjects.

The French Polytechnic School is an institution similar to our Military Academy at West Point. When the news of the glorious achievements of the French youth in August last reached West Point, the cadets had a meeting, and chose Roswell Park, Henry Clay, Jr. S. C. Ridgeley, James Allen and Llewellyn Jones, a committee to address the students of the Polytechnic School, congratulating them for their heroic and successful effort in the cause of liberty. An answer has recently been received, signed S. Roquin, A. Tabuteau, Th. Rosquet, Fabre Solignac, on behalf of the students of Polytechnic School at Paris.

Many people are of opinion, says the London Morning Herald, that, after all, the Polish affair will be settled without any more bloodshed. The Emperor Nicholas, we are told, has become much more moderate in his demands, while the Poles, it is hoped, will be induced to remain under his sovereignty, provided the nation is, in other respects, declared independent, and the people are put into full possession of that free Constitution which has been so long promised them.

"The story of four hundred Priests in France having conformed to the Protestant Religion, gains confirmation by accounts received daily from respectable quarters; in addition to which, we hear that his Majesty, the King of the French, has written to his particular friend, the

Bishop of Winchester, for an English copy of the Protestant Prayer book."

Authentic accounts from Paris state, that the war party is gaining ground, and that if the ministry do not meditate in favor of the Poles, they must retire from office, and give way to the friends of Lafayette.

Paper Linen.—A new invention, called paper linen, has lately been invented, and extensively used in Paris. It consists of paper, made to resemble damask, and other linen, so closely that it is impossible, without examination, to detect the difference; even to the touch, the articles are very much alike. They are used for every purpose to which linen is applicable, except, of course, those in which strength and durability are required. The price is very low, a napkin costs only about two cents; and when they become dirty, are taken back at half price. A good size table cloth can be obtained for about 18 cents.—*For Journal.*

Commerce up the River. In the year ending Feb. 15, 1831, 1277 vessels arrived at Cincinnati, and 1263 departed.

The calico printing establishment of Caleb B. Turner, North-Adams, Ma. was burnt, morning of 1st with several thousand yards calico in various stages of operation. Loss 5000 dollars.

A child died in Philadelphia, a few days since, in consequence of swallowing india rubber, which it was chewing in school.

During the year 1830, gold to the amount of \$14,000 dollars was sent to the U. S. Mint from Georgia, and it is calculated that double that amount was otherwise disposed of in the same time.

The Selectmen of Gloucester have acknowledged the receipt of 14,234 dollars 36 cts. for relief of sufferers by the recent fire. From the different churches in Portsmouth, 406 dollars.

The whole population of Tennessee is 648,812 souls; the number of slaves is 142,370. By this estimate, that State will be entitled to 12 representatives in Congress. At present she has 9.

Subscriptions for the benefit of the Poles are announced in several of the London papers.

Massachusetts Claim.—The Governor of Massachusetts has received \$419,748 94 on this claim. One third of this sum is due to Maine.

MARRIED.

In Dresden, 10th inst. Mr. Obad Weeks of New-Sharon, to Miss Louisa Houllett, of the former place.
In Topsham, on the 8th inst. by Prof. J. M'Keen, Mr. Anthony C. Raymond, of Brunswick, to Miss Mary Whitehouse. Mr. Wm G. Bawker to Miss Caroline Whitehouse.
In Norridgewick, Mr. Alfred Annis, of Sebec, to Miss Margaret Greenleaf, of the former place.
In Lincolnton, Mr. Jeremiah Bailey, of Portland, to Miss Sarah McDonald of L.

DIED.

In Thomaston, Mr. George Simonton, aged 52.
In Norway, on Friday last, Mandana, an infant child of Rev. B. B. Murray.
In Concord, Miss Aurelia H. daughter of Benjamin C. Atwood, Esq. aged 18.
In Roxbury, Mass. Rev. John Flagg, Pastor of the Upper Parish in that town.
In Providence, Mrs. Mary Martin, wife of the Hon. Wheeler Martin, aged 63.
In Paris, Mrs. Eunice, wife of Maj. Russell Hubbard.
In Lyman, Mr. Jonathan Knapp, in his 100th year, a soldier in the French and Revolutionary wars.
In Wayne, Uriah B. son of Moses Wing, Jr. Esq. aged 2 years.

VENTRILOQUISM.

FOR TWO NIGHTS.

At the Masonic Hall.
ON Friday and Monday evenings the 18th and 21st inst. Mr. NICHOLS, the Ventriloquist, intends giving specimens of VENTRILOQUISM on the above evenings, at the Masonic Hall. For particulars see handbills. That all may have an opportunity of witnessing this extraordinary gift of nature the price of admission will be reduced to 25 cents. Tickets to be had at the Bookstore, at the Gardiner Hotel, at Mr. McLellan's and at the door of the Masonic Hall. Doors open at half past 6 and the exercises to commence at a quarter past 7 o'clock, precisely.
Gardiner, March 17, 1831.

NEW CHURCH MUSIC.

JUST received, a volume of Sacred Music, under the title of the PSALMIST, or Chorister's Companion, consisting of Hymns and Psalm and Hymn Tunes, none of which can be found in any of the books now before the public. The work may be considered in the light of a supplement to the several books now in use in our churches, and it is believed the character of the music will support the present improved state of the science. Those of novelty will be gratified at seeing the work. The work contains 8 or 4 beautiful Sacred Songs. For sale by F. SHELTON.
March 18, 1831.

THE CHRISTIAN PREACHER,

AND

UNIVERSALIST REGISTER,

IS a Monthly publication of Original Sermons, by living Universalist Ministers. The designed work is to spread before the public the best pulpit productions of clergymen in this denomination, with a view to correct the misrepresentations which are abroad concerning our sentiments, and to promote the cause of a rational faith and of practical godliness.

Each number will contain at least 16 octavo pages. On the last two pages of the covers will be published, under the title of UNIVERSALIST REGISTER, an account of Events interesting to the Universalist denomination, short Expositions of scripture passages, &c.

TERMS.—One dollar per year, payable in advance, or on delivery of the first number. New subscribers can be furnished with all the numbers of the volume, commencing in January, 1831.

Orders for the work should be addressed (post paid) to WILLIAM A. DREW, Augusta, Me. who will be very thankful for any favors our Universalist brethren may grant him towards extending its circulation.

Feb. 8, 1831.

SHERIFF'S SALE.

TAKEN on Execution, and will be sold at public vendue to the highest bidder, on Saturday the nineteenth day of March next, at ten o'clock in the fore noon, at the Gardiner Hotel, in Gardiner, all the right in equity which Josiah Sprague, of Gardiner, has of redeeming the following described real estate, viz:—A lot of land with the buildings thereon, situated in Gardiner, on the road leading from Kennebec river, between the lots of A. S. Chadwick and J. P. Hunter, to John McCausland's, and adjoining land of B. Ellwell, J. Plaisted, M. Woodward and Jos. McCausland, containing about 20 acres—being the same land whereon said Sprague now resides.

JESSE GOULD, Deputy Sheriff.
Gardiner, Jan. 22, 1831.

PRINTING

Of all kinds executed with neatness at this office.

